

# ALBERTA NATIVE NEWS



## Saluting Aboriginal Elders

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JUL 2 1995

MARY



Eugene Demas  
95

# ALBERTA NATIVE NEWS

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# NEWS SCENE

## Military flights: cultural genocide

by Art Babych

The federal government's approval of a plan that could triple the number of low-level military flights over Innu territory in Labrador and Quebec amounts to "cultural genocide," say Aboriginal leaders.

Peter Ashini, spokesperson for the Innu Nation in Labrador, also said "the government's commitment to environment protection is a smoke screen."

In an extensive report released in early March, the federal environmental assessment panel that conducted hearings into the low-level flights recommended that the military's plans be approved on condition the government establish an Institute for Environmental Monitoring and Research.

Defence Minister David Collette said the government agrees with the panel and is taking immediate steps to establish the institute to monitor and study long-term effects.

"This approach will help ensure that flying training is conducted on a sensible and sustainable environmental basis and will provide for the direct participation of Aboriginal groups and other major stakeholders."

Under the plan, the Defence Department can increase low-level training flights by North Atlantic Treaty Organization aircraft to 15,000 a year from the current 6,000-7,000 flights. Another 3,000 flights at a higher altitude will also be permitted.

In the House of Commons, NDP and Bloc Quebecois members decried the government's approval of the panel's recommendations.

Saskatchewan NDP MP Len Taylor said the military aircraft fly at 30 meters above the ground, disrupt wildlife and imperil hunting and fishing grounds.

"Caribou are often found starved, too frightened to eat," he said. As well, "the Innu, who live off the land and its animals, worry about the future of their traditional way of life."

Taylor noted that the Innu have never signed a treaty with the Canadian government for the use of their land. He added the government had never asked permission to conduct the flights over the territory.

"All the Innu want is a life of peace," he said. Bloc Quebecois MP Monique Guay pointed out



that Environment Minister Sheila Copps "did not speak up" on the issue.

"Her silence can only mean that her colleague's decision defies even the most elementary rules of prudence, which says that the impact of such a drastic increase in the number of flights should be assessed before a decision is made, not after, as the defence minister is suggesting," she said.

Collette told the House the decision to accept most of the recommendations of the panel was a government decision. "It is a collective decision... taken in the best interests of all Canadians with respect to the obligations we have to our allies as part of the NATO alliance."

He said the economy of Newfoundland and Labrador will receive more than \$100 million a year through the plan. "Over 1,000 people will continue to be gainfully employed, 30 percent of them from the Aboriginal communities."

Collette also said the government expects Aboriginal communities to be "equal partners" in the establishment of the institute.

The Innu said the government's approval of the plan "is the logical conclusion of an eight-year rubber-stamping process."

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# Hunting rights appealed to Supreme Court

by Brian Savage



The Badger case involving the Aboriginal right to hunt is "one of the most significant cases on treaty rights to come before the court."

So declared Saddle Lake Chief Eric Large, spokesman for the Confederacy of Treaty Six First Nations, at a recent news conference where the organization laid out its intervenor position regarding the case.

Chief Large spoke to *Alberta Native News* about developments in the case which involves the conviction in 1990 of Wayne Badger, Ernest Ominayak and Leroy Kiyawasew under different sections of the Alberta Wildlife Act.

"Badger, and his name is used to identify the case, was charged with hunting a moose out of season. The other two individuals from Treaty 6 were charged with hunting without a license," explains Chief Large.

"They were charged and convicted under Alberta Provincial Court of Queen's Bench. They appealed to the Alberta Court of Appeal and since then these individuals through their lawyer have been trying to get this overturned. Their efforts included an application to the Supreme Court."

Eventually a date for May 1 and 2 was set and a list of intervenors established, including the Confederacy of Treaty Six First Nations. A decision by the Court may take from three to six months.

"We appeared in support of the individuals' appeal. There were 60 public seats at the Supreme Court and 75% of them were filled by representatives of Treaty 6, 7, and 8, mainly chiefs, elders, and staff members."

At the press conference the chief expressed the concern over whether "Canadian Courts should be the proper forum for treaty disputes. We have never empowered the Canadian courts to judicially revise our treaties."

The main point of contention says the chief is that the "treaty right to hunting for food is an existing treaty right under section 35 of the Constitution."

"If the appeal of these three individuals is struck down it will affect other treaty areas as far as the right to hunt is concerned. That's why we were intervenors. The right to hunt was not extinguished nor altered by the

1930 Natural Resources Transfer Agreement. To the extent that there may be a conflict between that act and treaty rights, treaty rights prevail."

The chief elaborated further on the main points of the intervention: "Treaties have their own regulatory scheme which provides for limited government regulation of hunting, fishing and trapping. These are basically for the purpose of conservation as well as limited restrictions as to places where the right could be exercised. Treaty rights to hunt for food extend to private lands if this hunting is not dangerous or incompatible and the Alberta Wildlife Act is an illegal interference with treaty rights."

"That's a short summary of our intervention factum as it's called which goes to 40 pages," said Chief Large.

"It will be a landmark case if it turns out in our favour."

While Alberta has intervenor status arguing in favour of the conviction and legality of the 1930 Transfer Agreement, the chief notes that some provinces have pulled out of the case.

"The 1930 act says the province has specific rights, that natural resources including lands were transferred from Ottawa to the province. Therefore the province controls the land and since 1930 on, we could not hunt."

The Badger case contests these rights and for this reason the outcome will be significant.

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# Irwin attacked over "secret" briefing notes

by Art Babych

Indian Affairs Minister Ron Irwin found himself on the defensive in the House of Commons May 2 as the Reform Party quoted from what it said was the minister's "leaked briefing notes" on Aboriginal self-government.

Leader Preston Manning said the notes advised the minister to bring "high expectations" of the Aboriginal community to "manageable levels" so that the government won't be placed in a position of trying to explain why it is not keeping its Red Book promises.

He accused Irwin of making "rash" public statements about self-government that he was advised against making privately.

Irwin said that "unlike the leader of the Reform Party, what I say in private is exactly what I say in public." He said he has told Aboriginal people that "we have to scope out exactly what this (self-government) means. That is part of the treaty process."

Skeena Reformer Mike Scott accused the minister of "cynically going through the motions." He added that Irwin is "following an incoherent and unprincipled approach."

In light of the revelations of the "secret" briefing document, asked Scott, "will the minister admit he does not actually have an effective and practical treaty policy?"

Irwin said he is "quite happy to share the treaty process on inherent rights with Parliament as soon as it is available. I hope to have it available fairly quickly."

Jay Hill, Reform MP for Prince George-Peace River, quoted from the briefing notes, stating the government does not intend to address treaty issues with Quebec's First Nations until this fall. Until then, said Hill, according to the notes, "there will be no authority to commit to substantive treaty processes."

Irwin said the federal government is negotiating with Quebec's Aboriginal people and that the government's negotiator has authority. "We will be working in concert with the province of Quebec," he said.

The Reform Party also questioned the government's strategy on Aboriginal fishing rights, claiming that Native fishing is not properly monitored and poses a severe threat to Canada's fishing resource.

Irwin agreed a better system of monitoring has to be put in place. He said the majority of people in B.C. "want to do the fair thing with the Aboriginal people who live there."

Dick Harris, Reform MP for Prince George-Bulkley Valley, said "millions of salmon went



missing in 1994" and called for a suspension of the government's Aboriginal fishing strategy.

But Fisheries Minister Brian Tobin replied that it is "tragically easy but patently irresponsible for people to stand and suggest that one category of Canadians is responsible for all of the problems in the fishery."

He said all 35 recommendations of the Fraser River panel investigating the problem will be implemented.

"The cost of conservation will be borne by First Nations peoples yes, and by everybody else who participates in the fishery as well," Tobin said.

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# Natives face housing disaster

by Brian Savage

Current figures indicate Natives on and off reserves face terrible overcrowding and substandard living conditions. Even so the federal government has announced reduced funding to the Canada Mortgage and Housing Corporation by 50 percent for new homes for Natives.

The picture for Natives is grim, and high suicide figures reflect the current abysmal housing conditions. High birthrates reflect the escalating need for increased housing. It is estimated that by 2005 the number of units being built must double. Only two years ago the Aboriginal Affairs Committee of the House of Commons declared \$3.3 billion would be needed to either restore or build 40,000 units.

The CMHC has become one of the targets of the government's spending cuts, with a loss of \$306 million from its budget over three years. At the same time, the government is wiping out the \$50 million home renovation program for off-reserve Natives, who lost their new home program two years ago.

"This is a clear example of bad faith on the part of this government," declared Assembly of First Nations national chief Ovide Mercredi. "Why would they be slashing when there is such a great need for more resources?"

In Edmonton, Cec Jones, manager of the Amisk Housing Corporation which provides subsidized urban housing for Natives was shocked. "We don't have enough housing. We just started into the program six years ago and we've been trying to get more funds because our waiting list is four years long."

Jones says she had an "inkling" that cuts were coming.

Mel Buffalo, chairman of the board for Amisk, described representations made to Ottawa to describe the plight of Native housing.

"We made a presentation to Native Affairs, showing that we're down 14,000 units and we need an increase, not a decrease."

"We also said housing was one of the priorities of the First Nations. The minister of Indian Affairs (Ron Irwin) mentioned that when he talks to groups of people two things always mentioned by chiefs are: housing and economic



development. He knows there is a need for housing and the government knows that but the message is not getting through and as a result we're not getting much support for any housing and any more new units."

The renovation program cuts have resulted in more problems as well.

"There's quite a few units in a state of disrepair because of years of neglect, and not caused by our people but because there hasn't been any money to do minor repairs."

Overcrowding has become a major concern. "In northern Alberta," says Buffalo, "you can find 15 people in a two room house and that's outrageous in these times, and here we have people saying housing is not a priority."

The government rationale for these cuts is simple, according to Buffalo.

"There's a shortage of money all around and everyone has to share in the pain. The poorest people are going to be hit the most. Our people are at the bottom of the scale in terms of priorities for this government because they feel we won't be able to mount a campaign against any decision they announce on our behalf. They feel they can weather the storm in terms of any cutbacks that they make for our people."

"Many Canadians are in a right-wing mode so support to our people is looked at as politically expedient to bash Indians."

Continued on Page 14

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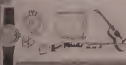
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# Speaking Out

## Where is Ottawa going with Aboriginal health care delivery?

by Chief Murray Clearsky and  
Councillors of Waywayseecappo  
First Nation

It is becoming increasingly difficult to maintain a clear understanding as to where Health Canada is going in the future plans for health care delivery and First Nations.

In early 1994, the Department announced its "Multifaceted Strategic Planning Direction" which was to involve First Nations in the overall planning for direct health care delivery. Then there was a mandate for AFN/MSB Task Force on Non Insured Health Benefits to jointly make recommendations following extensive community consultations on future management options, principles and scope of non-insured health benefits. This was followed by a number of regional initiatives which included information sessions into the National Strategic Planning efforts. Given these examples Waywayseecappo First Nation, Treaty Four are concerned over the new proposal for a national framework to be developed by October 31, 1995 which will focus on effective cost management of health services within the envelope.

From all indications it appears that above initiatives are in reality an implementation of business line and policy review, of which First Nations were never involved nor ever accepted. Further, the joint initiatives in which we do have current involvement are now pre-empted due to the federal budget and internal departmental directives.

Prior to the budget the federal government completed a Strategic Planning Exercise and Program Review. It is our understanding that this exercise is in two parts; one which was previously undertaken in the business and policy line reviews and the current initiative involving the national and regional Committees which are just getting underway with initial developments. Now we are told it is completed and ready for implementation, all without due consideration, input and ratification by First Nations.

Health Care permeates all aspects of daily life, it centres on prevention of illness.

Health Care includes social elements such as good housing and sanitation, a safe work envi-

ronment, stable interpersonal relationships, sufficient income and education.

There is absolutely no mention of the above elements as to what the department is prepared to do to battle all the elements which cause illness amongst First Nations. All it's concerned about is the deficit which was never caused by First Nations. Let's be honest and tell the rest of the Canadians that the real cause of the deficit is by unions demanding more money, foreign aid and by the government bailing out big corporations. And tell the truth about who is suffering the most because of the budget cuts.

Ottawa should educate the public when they make announcements that First Nations are getting millions of dollars. In reality First Nations only get about one third of the money and the rest stays to pay their departmental staff and servants that are involved in program policy development for First Nations which in fact only causes misery and illness amongst First Nations due to underfunding of programs.

Continued on page 7

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# Barriere Lake Natives take Reformer to task

by Art Babych

Comments made by a Reform MP concerning allegations of widespread sexual abuse at the Barriere Lake Reserve in Quebec have drawn a warning by Native leaders.

The Algonquins of Barriere Lake told Bob Ringma (Nanaimo-Cowichan) to be "cautious" in his statements about the investigation in the community.

"The matter is very sensitive, and at this point, are only allegations," the Natives said in a news release.

The statement was issued May 9, the day after Ringma asked Indian Affairs Minister Ron Irwin about the case in the Commons.

"The minister has apparently known about this for months," said Ringma. "Why has he done nothing?"

Irwin replied that the allegations of abuse were a criminal matter being investigated by police. He said while his department will co-operate with police, "we have to stay at arm's length from any criminal prosecution." Ringma also said that at the same reserve there are allegations of financial misappropriation "through paying \$255,000 in legal fees to a co-

president of the Aboriginal Committee of the Liberal Party."

The Reformer's remarks were challenged by Aboriginal lawyer David Nahwegahbow, legal counsel for the Algonquins and former co-chair of the Aboriginal Peoples' Commission of the Liberal Party.

"Accusing citizens unduly and unjustly, without regard to the facts and the truth, is an extremely serious matter," he said.

In a letter delivered to Ringma, Nahwegahbow expressed outrage at the "allegations (which are) completely false and without any foundation." If Ringma's remarks had been uttered outside of the Commons, "they would have been very definitely libelous," he said.

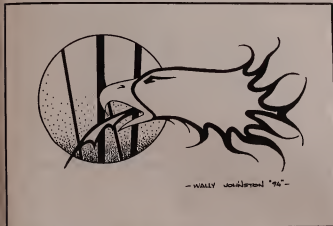
The Aboriginal lawyer called on Ringma to "cease your unfounded accusations forthwith." However, if the Reform MP wants to "persist" with the accusations, he added, "I respectfully challenge you to make them outside the confines of the House of Commons, so that I might receive the minimal fairness and courtesy of both defence and legal redress."

In their news release, the Algonquins invited Ringma to visit their community and said the allegations of abuse is an issue that is "very sensitive, and at this point, these are only allegations."

Band Elder Harry Wawatie noted that a procedure is in place for assessing the validity of the allegations that 40 children were sexually and physically abused at the Barriere Lake Reserve.

He also pointed out that the process will involve the community, the Quebec Youth Protection Directorate and the federal government.

"We submit that, given that the process has commenced, you should exercise far more caution in dealing with this matter," he told Ringma.



## Health care, Continued from Page 6

It's very clear that another successive government is intent upon not resolving the fundamental issue of First Nations Treaty Rights to Health or fulfilling its fiduciary obligations to First Nations. Yet they are willing to devolve underfunded programs and services to First Nations as matter of policy decision or moral obligations.

Also the capping of transfer payments will not improve the health status of First Nations but will only jeopardize First Nation lives.

The recent demise of the Assembly of Manitoba Chiefs/Health Canada Framework Agreement shows the clear lack of good faith negotiations on the part of Health Canada. Again they are demonstrating their inability to operate in a forum full of disclosure and dialogue with First Nations and calls into question the integrity of this government to operate in good faith.

Government departments and staff at the regions should refresh their memories, when referring to the Redbook which states, "A Liberal government will be committed to building a new partnership with Aboriginal people that is based in trust, mutual respect and participation in the decision making process. It does not make sense for the federal government to be unilaterally making policy or budgetary decisions that affect the lives of Aboriginal people without their involvement."

Yet all the above-mentioned initiatives are complete and now government is asking First Nations to get involved, in what?

Isn't this working against the government's commitments to the First Nations?

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# NEWS BRIEFS

## Inuktitut permitted in House of Commons

Inuit MP Jack Anawak was not in contempt of Parliament when he spoke in Inuktitut, House of Commons Speaker Gilbert Parent said May 4. He was ruling a point of order raised by Reform MP Elwin Hermanson after Anawak answered a question in his Native language. While later acknowledging the Nunatsiut MP's right to speak Inuktitut in the Commons, Reform MP Elwin Hermanson told the House that Anawak, the Parliamentary Secretary to Indian Affairs Minister Ron Irwin, had "made light of" a question regarding allegations of the sexual abuse of children on the Barriere Lake Reserve in Quebec. He said later that Anawak—the only Inuit MP in the Commons—should speak only briefly in his Native language. However, Anawak said in the House that "Inuktitut is an original language of Canada. Inuktitut belongs in the House of Commons."

## Natives support Marshall's right to hunt

Donald Marshall, the Mikmaq Native who spent 11 years in prison after being wrongfully convicted of murder, has received the support of Native leaders to hunt and fish. The Expanded Executive Committee of the Assembly of First Nations, which met in Dartmouth, N.S. May 9, unanimously supported Marshall in his case currently before a Halifax court. The issue is considered by Natives as being a test case for the Mikmaq Nation in defining the rights of the Nova Scotia Natives under the 1752 Treaty signed by the British Crown and the Mikmaq Nation.

## Secret document outlines Aboriginal powers

A secret cabinet document obtained by the *Ottawa Citizen* says that under self-government, Aboriginal peoples will take over some powers now held by the provinces and municipalities. However, the newspaper said in a front-page report May 4 that the Natives will have to respect the Canadian Charter of Rights and Freedoms under the plan. The 10-page document outlines a plan which Indian Affairs Minister Ron Irwin has said he wants to present to the cabinet for approval by June. The *Citizen* said the document shows that some of the provincial powers that will be available to Natives include health, adoption, and child welfare, education, social services, government structures and hunting, fishing, and trapping. Irwin says he needs the consensus of the provinces before bringing the plan to the cabinet.



## Aboriginal Nurses Association celebrates 20 years

Aboriginal nurses received congratulations in the House of Commons May 12 when MPs were reminded that the Aboriginal Nurses' Association would be celebrating its 20th anniversary the following day. Liberal backbencher Jane Stewart said the association has grown from a group of about 41 nurses that came together in Montreal to about 300 members today. She said it "continues to have a strong voice on behalf of Aboriginal health," adding that the association "serves as a great role model for Canadian youth." Stewart said the association strives to improve the health of Aboriginal peoples and to encourage them to take responsibility for their own health and social problems.

## Best wishes to the Elders of Canada's First Nations

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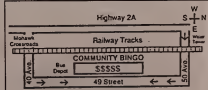
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# Saluting Elders

## An Elder's view

by John Copley

When the second great war of this century broke out some 56 years ago, Frank Morrisseau had just turned 19. He remembers his quick decision to participate and says it was just "a matter of a few days" and he was on the road for that long trip to Ontario. "I just wanted to join up quick so I could help protect the freedom that all people would be able to enjoy," he smiles wistfully.

Morrisseau is an Elder who was born "in the summer of 1920, in my mother's bed, in our small old house—just a few miles from Osage, Saskatchewan."

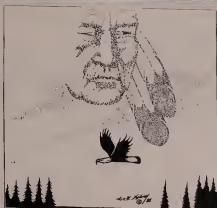
It was there that he says he spent the best moments of his life. "I still long for those days," sighs the lucid and well-spoken Morrisseau. "I had so many dreams then—I wanted to be a cowboy," he laughs. During his life, Morrisseau has had many aspirations: "rodeo rider, champion fiddle player, artist. I once even thought I might like to try politics."

Though he did not realize many of these early dreams, Frank says that he is content. "I guess I just have to be grateful for the skills I managed to pick up over the years. I'm what you would call a jack-of-all-trades," he says, adding "I never did have a problem figuring out how to make broken things work again and that's been my lucky break. I never had to go hungry. There's always something that needs fixing."

Like many other Aboriginal veterans who joined the military and served Canada during the trying times of a world at war, Morrisseau returned to find that he'd lost the rights to his land. "We were told that we had violated our right to keep the land because we'd been away from it so long."

Upon returning home to find his land under new ownership, Morrisseau moved west and settled in the Edmonton-Beaumont area. His anger and bitterness, he says "have long since passed" but he says "my frustration and despair" of that time, "was probably the main reason I never got married."

He says he "had nothing to offer and I was



working for about 60 cents a day and it was tough, even then, to survive on so little."

Morrisseau says that not marrying and having children are about "the only regrets I really have." Also, he adds that "it seems the fight for freedom was for nothing. I look around today and I see that our people are not truly free. As a people, we are hindered by history and I think that past may be too difficult to overcome."

Morrisseau feels that his people are "afraid to trust the white man. He has screwed us so many times. It's easy to talk about self-government but if this (project) is a government idea, and they don't change the way they treat Indian peoples, it is doomed for failure."

Explaining, Frank Morrisseau says that "labels are the problem. We are treated no better than a grade of gasoline, high octane or regular—which am I?"

With anger evident in his voice, he says "look at what the government has done to Native people. You have Indians who are recognized by the government because they live on reserve land. You have Indians who are called non-status because they don't live on the reserve land. You have Metis and Bill C-31 Indians. You have Natives who have come to the city to work and to live. You have settlements for some Metis to live on. Where does it end? Some of our people think

they are better than their brothers, but they are not. We are as one, but until we come to act as one, this separation will cause much pain and ill will. I think this way of labelling is another way to separate us from our traditions and our culture. We are too busy fighting with each other and we have lost sight of the real enemy."

Morrisseau says that the enemy is "not the

Continued on Page 10

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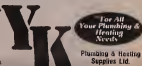


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# AS LONG AS THE RIVERS FLOW

1991 National Film Board of Canada. Writer, Director: Loretta Todd  
Tamarack Productions, Toronto  
Review by John Copley

Tantoo Cardinal makes it clear that she isn't about to forgive and forget. In fact, in her opening statement in the Learning Path video, *As Long As The Rivers Flow*, she condemns the days of the residential schools—days that she says were determined to see no future hope for Native people in Canada.

The Tamarack Productions video was shot in co-operation with the National Film Board of Canada and is just one of five one-hour documentaries that recount the epic struggle of Canada's Native people and their quest to regain momentum and to once more have the final say in determining their role in Canada's future.

Self-government is one of the main areas of concentration in the series. It attempts to explain what self-government is and how it will affect the country's Aboriginal groups once it has been entrenched into Canadian law.

Cardinal narrates the 59 minute video but a variety of others also appear on the scene. Eva Cardinal, a supervisor with the Edmonton Public School Board says she feels the answer to overcoming the problems of the past and taking a firm grip on the future, lies in education.

"Education," she says, "opens almost every door. There is no end to learning—that's the key to our future."

Native historian and University of Alberta professor, Olive Dickason, agrees, "Aboriginal people have played an important role in the development of this nation," she says, adding that she feels they will also play an integral role in the future.

She says that past attempts to assimilate Canada's Native people have failed, as has the hope that they will become invisible. She feels that a determined effort, aided by the important element of education, will once again see Native people play an important role in the development of Canada.

Dr. Anne Anderson is another guest on the hour-long documentary. She said the importance of language could not be underestimated. Now, more than ever before, she says, Native adults and children are returning to school in an effort to regain the knowledge of their language and their culture. Anderson also feels that education is the key to the future.

All of the special guests who are portrayed in the video agree that the blame for past injustices lay in the hands of the government and the church. They all feel that though

the healing process is slow, progress is being made, and that with determination and fortitude, "everything can be overcome."

Eva Cardinal, overcome by emotion, said that her main goal is to see "that my grandchildren have a life and a childhood that is happier than mine was."

Over the years many changes have been made to the Indian Act of 1876, but the long-fought battle for Native rights continues even today. In this video production, the Cree of Alberta, the Nisga'a of British Columbia, and the James Bay Cree, are the focal point. Some are fighting for land, some for coastline, some for education and housing—but they all have one common denominator—they seek self-determination and a restoration of the pride and self-worth of a Nation that once governed themselves and their lands in a way that was "in tune with Mother Earth."

*As Long As The Rivers Flow* was written by Loretta Todd. The Tamarack Productions film is part of a series conceived and developed by James Cullingham and is distributed by the National Film Board of Canada.



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## Elder's view, Continued from Page 9

government. It is our own quickness and eagerness to accept what is given to us without first asking our brothers what they think. Together, we as Native people can accomplish much, but if society thinks that because we are divided by names we are also different, they are wrong and no amount of labels or propaganda is going to change that."

Frank says that his age and deteriorating health stop him from getting too involved today and that "my past, my work and my single-mindedness, stopped me in earlier days."

Native people, says Morriseau, "have to get back to the basics if they are to become as one. To succeed in getting what we have due, numbers will make the difference. And as long as there are only a few of our people who sit close with government, the rest of us will never really know what is going on or what our future in the Americas will be."

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# Autobiography chronicles a fascinating journey

## Lightningbolt

by Hymeyohsts Storm  
Ballentine Books c. 1994; 560 pages  
Review by Dale Stelter



In 1972, Hymeyohsts Storm's first book, *Seven Arrows*, was published, and has gone on to become a best-selling classic. That book spoke of the way of life of the Plains Indians, and of the sacred Medicine Wheels.

Nearly ten years later, Mr. Storm's second book, *Song of Hymeyohsts*, was published, and last year, his third book and spiritual autobiography, *Lightningbolt*, was released. This third book also speaks of the Medicine Wheels, and is the first book written about the Zero Chiefs, who discovered and taught the wisdom and teachings of the ancient Medicine Wheels.

The "Lightningbolt" referred to in the title of this book is Hymeyohsts Storm himself, as that was the name by which he was called by some of the people who knew him. Lightningbolt's story is told in a unique but very effective fashion—in the third person, and in a very "novel-type" form. Combined with the spare writing style, this leaves the book void of the self-centered and self-preoccupied ramblings that can so often infiltrate autobiographies and detract from what the book can offer the reader.

Another very positive feature of the book as an autobiography is the stark honesty with which Hymeyohsts Storm talks of his journey through life. Throughout the book, there is no glossing over of—and no excuses made for—the errors that Lightningbolt makes, nor the shortcomings which he encounters within himself.

It is obvious that this honesty continues today. In the introduction to the book, Mr. Storm, now 60 and a well-known author and speaker, mentions that his most important teacher, a Zero Chief and Holy Woman named Estcheemah, "gave me the challenge of learning to know my Self. I worked for many years to meet this challenge head-on, and I am presently still actively engaged in this pursuit." If only more autobiographers—and more people in general—took such an approach.

The Lightningbolt whom we meet at the start of the book is, above all else, a very angry young man, focussing upon trying to outrun the poverty which had gripped him for so much of his life, and wanting involvement in warfare of some kind (he had not been accepted to serve in the Vietnam War, due to a problem with one eye). As well, as a Cheyenne-Sioux-German mixed-blood, he feels caught between worlds. It was when he was directed to Estcheemah that he found the person who could actually reach him.

It took a long time for Estcheemah and Lightningbolt, working together, to break through his anger and the walls he had built up around himself, and for him to thus be able to begin learning in earnest the immense amount of knowledge and wisdom that this remarkable woman possessed. Estcheemah also took on a woman named Liberty as another apprentice,

and Liberty became Lightningbolt's Medicine Twin, insuring balance in their learning.

The two apprentices progress ever further along the path of learning the knowledge carried by Estcheemah and other Flower Soldiers, who date back to the Mayans and even beyond, and of whom the Zero Chiefs are the highest rank possible. The author has managed a very difficult feat, in that the chronicling of Lightningbolt's and Liberty's progress, through increasingly complex and profound issues, flows without gaps that could leave the reader stranded or trying to fill in any empty spaces.

And there is a lot of

Continued on Page 31



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# LEGEND

**The Hunter and the Pithesiwuk** is provided by the Lac La Ronge Band. Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

## The Hunter and the Pithesiwuk

Collected and illustrated by: James Ratt  
Told by: Ida Ratt



Long ago people believed that the thunderbirds or Pithesiwuk had their root in the craggy peaks of the mountains in the west or on very high cliffs along our northern lakes and rivers.

The people who lived in one village near the mountains were warned never to go too close to them because some of the Pithesiwuk were evil and would attack and devour them.



One day in the winter a hunter went searching for animals and he wandered close to the foot of the mountains. This Indian had been warned by the old men in the nearby village to stay away from the mountains because a female thunderbird in the peaks had a taste for human flesh. But he had little fear of anything. He was one of the greatest hunters in the world. Soon the female thunderbird saw the Indian stalking in the forest below and swooped down rapidly attacking him with her talons.

She pulled the hunter through the air upward to her nest. He drove his spear into her chest, striking again and again as the bird flew on in the sky.

When they reached the nest, Pithesiwuk fell over on the ledge dead from the blows of the spear.

Soon the mate of the female thunderbird arrived on the scene. The great angry bird screamed at the hunter when it saw that its mate was dead. "You will look after my children for what you have done, or I will hurl you into the rocks below!"

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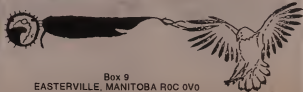
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The Indian promised he would care for the young because he had killed their mother. The male thunderbird would gather food from below while the hunter would keep the young birds from falling out of the nest.

When the white headed thunderbird flew off to search for food, the Indian picked up his spear and killed the little thunderbirds in their nest.



Now he must escape or face certain death. There were no paths or footholds going down the mountain.

The hunter thought of a daring plan. Using his spear, he cut the stomach out of the dead mother bird. Pulling the skin over his body, he stretched out the wings and glided down through the sky landing lightly on the ground of the forest.



He took the skin off quickly and hurried quickly through the trees towards the camp he had been going to visit.

That night, the sky became black and thunder resounded from the mountain's sides. Lightning bolts smashed into the forest as the male thunderbird searched angrily for the hunter.

Never again did the hunter wander close to the mountains of the evil thunderbirds.

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## Housing disaster Continued from Page 5

Buffalo is also disillusioned over the lack of media response to the government's actions.

"I wrote a letter to every member of cabinet outlining in one page what should be done for housing. I sent that letter to major dailies across Canada and not one of them picked up that story."

The only media break came after Ovide Mercredi lashed out at the government cuts. Even then, says Buffalo, media attention was brief.

"It's outrageous that the media hasn't recognized the need out there."

"We made the argument that if you lend us a hand improving our communities' housing conditions, everything else will also improve. You can improve the economy by building houses with the trickle down effect. But they didn't buy

that argument. If they wanted to encourage development that would be one of the ways but for now we just try to maintain our existence in the existing units."

International pressure is another alternative Buffalo feels that Natives may take to force the Canadian government to look at its actions.

"There is the possibility of going beyond these borders, going internationally to voice our displeasure over what the Canadian government is doing to our housing. There is a meeting in June in Halifax of the G7 and we may publicize in the media some of the conditions at that time."

Buffalo warns that predictions he made years ago about housing conditions affecting health are coming true.

New strains of tuberculosis are linked with overcrowding and insanitary living conditions, he said. "The government is going to have to face these issues and the problems are getting bigger."

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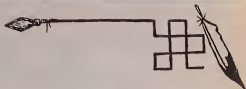
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# Artist Profile



## Laura Langstaff

by John Copley

Perseverance, patience, persistence—these words are often described in the dictionary by synonymous terms that include forbearance, tenacity, resolution and stamina. But if Webster could have another chance to find one more definition, he might include LANGSTAFF as yet another word to describe all of the above.

"If I am any of these things, it's only because I've had to persevere in order to keep my sanity and my focus," said the Metis woman whose life, like many of her counterparts, has been anything but easy.

Laura Langstaff wasn't born with a silver spoon in her mouth but she does credit the image of her dad as having played one of the most significant roles in her slow and often painful rise to adulthood.

"My dad was my early inspirer," said Langstaff, who spoke fondly of the childhood memories she says "helped me to prepare for life's struggle—though at the time I didn't realize it was going to be as hard as it was."

Her dad provided her with a love of music that has grown with the years. He also taught her "the meaning of community involvement and caring about our people." She said he was always a "community-minded person who often went out of his way to help others through their problems." He was also the manager of seniors' housing for the Metis Society of Saskatchewan back in the late 1960's. That's where she learned a little about politics—an area that Laura says she's "learned much more about since becoming involved" with the Metis in Alberta.

Her successes to date have come from a solid work ethic and a true belief in the work she does in order to help her people. These traits, combined with a relentless desire to escape failure and an equal determination to overcome all obstacles in her path, have helped provide Langstaff with the inspiration needed to get through "some days that even I wasn't certain would turn out okay."

If you believe that the adage *good things take time* is true, then it is only fitting to believe great things may never happen at all. But Langstaff says she's never been a quitter—"and that's one thing that will never change." As a small child, brought up on a mixed diet of beatings by her mom and understanding by her dad, Laura was often the victim of bewilderment and says that "though her life was sometimes harsher than one would wish, my early experiences did provide me with the (guts) and the determination to make it all the way—regardless of the obstacles that were to put themselves in my path in an attempt to stall my progress."

Laura Langstaff is a poet, a musician, a writer, and a fearless combatant with a voice that is always trying to provide encouragement for those with less liberties and opportunities than most of us are blessed with. Married at just 16 years of age, Laura left one bad situation and entered another of equal difficulty. An abusive husband, a controlling and racist church, and an unwillingness to accept anything less than good, are some of the ingredients that Langstaff says helped give her courage.

Providing constant supervision and parental guidance for her third born

son, Misha, who suffers from autism, Langstaff soon learned some of the added meanings of ignorance, stupidity and offensiveness. But the rude awakening she got from some of those around her was offset by the new friends she made and by the new respect she'd discovered for herself.

"I never intended for a moment to give up my son," Langstaff explains, "and I am certainly glad that I never wavered from that intent. The years raising Misha gave me many new challenges to overcome—most of them painful and difficult, but some—funny and uplifting."

But as the years ticked away so did many of the opportunities to fulfil other dreams. And this included her main aspiration which she still plans to pursue—her music. If you have ever heard Laura sing or had the opportunity to listen to the lyrics she writes, you know that her talent is not hidden, just undiscovered.

In fact, Dennis Charney, well known two-time Alberta Song Writer of the Year Award winner, is on the record as saying "Laura has a rare and real gift for putting her heart and her internal images onto paper—her lyrics can really hit home."

"Music gives me inner peace. It acts as my healing agent," says Langstaff, "while at the same time, providing me with the determination and drive that it takes to continue the daily grind toward the end of my rainbow."

Laura's rainbow and the pot-of-gold that comes with it may not be too far away. Somehow, she says, "I will find the time and the opportunities I will

Continued on Page 22

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# Conference shows diversity and co-operation



Last month's joint industry-First Nation conference revealed a desire for understanding between the groups, but the diversity generated by self-government as Natives take control of development of their resources can result in conflicting objectives.

"Our operations infringe more and more on tribal lands—either reserve land or traditional lands," Amoco Canada Petroleum Company Ltd. president Dave Newman said at the conference. "The Whaleback is one example, and we did work out a mutual agreement with the Peigans there," he said during an interview.

However, the company learned a lesson in its dealings with the southwestern Alberta First Nation—get into discussions very early in the development stage, Newman told the *Daily Oil Bulletin*.

"In terms of being speedy, we have to go slower

in the initial stages," he told the conference. A company's major consideration is to provide shareholders with a profit, which can conflict with the desires of Aboriginals. But negotiations in the early stages are crucial in order to successfully travel through the exploration cycle to satisfy this goal.

Amoco currently has dealings with about 20 different Indian bands across Alberta and in northeastern British Columbia.

"One of the things (industry has) to recognize is the diversity," he said. "You have to treat each one of these bands as a sovereign (nation). The needs of one might be different from the other."

The Canadian Association of Petroleum Producers and the Canadian Indian Energy Corporation have been trying for the past few years to establish a common framework for oil and gas activities, delegates heard. Andrew Holder, CAPP's representative from its Aboriginal affairs committee, said the process has been very slow.

"One group is not sure of the other's agenda and vice versa," the vice-president of Home Oil Company Limited told delegates.

"From the industry side we are finding it difficult to deal with the many nations, all of them apparently fiercely independent and different. You could say that each oil company is different, but I don't think they are as different as each First Nation appears to be from the other."

The initial mistrust between CAPP and CIEC has begun to dissipate somewhat since the groups signed a memorandum of understanding in 1992, said CIEC representative Lester Bull.

"We have certainly come a long way on the really tough issues—how to translate this positive dialogue into tangible benefits for First Nations," he told the conference.

"I do not for a moment delude myself about the complexity of the oil and gas issues that typify First Nations relationships (including) issues of land management, traditional land, employment and training, revenue sharing and royalty structures."

Incoming CAPP President David Manning said the industry will encounter First Nations more frequently in the future as exploration and de-

*Continued on Page 21*

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# Northern Frontier

## Inuvialuit student wins Space Camp scholarship

Dennis Raddi, a Grade 10 student at Manglialuk School in Tuktoyaktuk, NWT, listened intently to the April 7 discussion of space and space programs being presented at his school by Canadian astronaut Julie Payette and Lieutenant

Colonel Paul Dionne, senior military officer with the Canadian Space Agency. A top science student, Dennis later confessed that he already knew much of what they had to say. There was one big surprise for the young Inuvialuit, however: Dionne closed the event by telling the assembled students and staff that 16 year-old Raddi had been awarded a one-week scholarship to Space Camp Canada, located in Laval, Quebec, near Montreal.

Once we and the Inuvialuit Development Corporation began planning this tour of western arctic communities, to discuss space and to encourage young people to stay in school," says Dionne, "I thought it would be a great idea to award a scholarship to one of them, so that he or she could spend a week working with other students from all over the country. I asked MacDonald Dettwiler & Associates Ltd., which designs and supplies computer-based systems for aviation and space purposes, if they would consider being the sponsor. They said yes immediately."

The privately funded Camp runs from late June to late August each year, providing senior elementary school and high school students with the opportunity to come together from around the country for an intensive, five-day program about space. Students need strong backgrounds, to gain maximum benefit. "As we toured," continues Dionne, "we were looking for an outstanding student with strong skills in science and math, maybe someone who was already interested in space. The person had to be fit and well-rounded so we also wanted someone who was a good athlete and had other interests. When we

heard about Dennis from his science teacher, Chris Piers, we knew we had found our winner."

"Dennis came immediately to mind," says Chris. "For five straight years, he has won the Department of Public Works award for science and math. He's the school's top athlete, part of every team we have—floor hockey, volleyball, badminton and wrestling, for example. And he's really good at the traditional Northern games, especially the one-foot kick. Dennis has already been chosen for several trips away from Tuk—he was a youth delegate to the PRIDE (Parental Research Into Drug Education) conference in Inuvik last year, and was also picked by the Inuvialuit Education Foundation to take part in a tour of schools and universities in Calgary and Edmonton. He came back really inspired by the chemistry experiments they did down south and described for me the experiments he thought we should start doing here."

Dennis himself was at first completely taken aback by the scholarship, since it had been a complete secret until the announcement. But, once the news sunk in, he said, "I'm really honoured. It's very exciting. I'm very happy!" The big smile proved it.



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# viewpoint

## Innu chief guilty but gov't actions are contemptible

by Brian Savage

Mr. Justice Seamus O'Regan of the Newfoundland Supreme Court has found Chief Katie Rich of the Davis Inlet Band, and two other women, guilty of contempt.

The conviction comes from a 1993 protest by the band against Judge Robert Hyslop, R.C.M.P. and provincial court officials who were forced to leave the small community.

The women were released after the Justice determined that time already served would be the punishment.

But the fate of the Innu is not to be that simple.

Only a few days after Chief Rich was released, the federal government announced a tripling of jet fighter training flights over Labrador, possibly reaching as high as 18,000 flights. That is almost 50 flights a day, of jet fighters skimming at tree-top level over the valleys of the Innu.

The government says an environmental study which took eight years to complete has approved the increase in flights as long as a monitoring system is in place.

The Innu have not participated in the environmental study and have made no comment about being part of the monitoring system although the government says they have been asked to take part.

Environmentalists and Natives present the case that the flights will destroy wildlife and wipe out hunting and fishing, which are the traditional means of existence for the Innu.

"I don't think they're going to be happy," says Indian Affairs minister Ron Irwin.

In this post-cold war era, Canada will expand

its offer of low-level flight training to England, Belgium, Germany, France, the Netherlands and Italy.

Defence Minister David Collette says that the flights are needed now more than ever.

"Nations such as Canada continue to believe that their defence policies require the operation of jet fighters and low-level training to escape detection, which is why we have this training available."

Nations such as Canada do not need to train foreign powers at the expense of its own citizens and it comes down, once again when First Nations and governments are concerned, to money.

The federal government will collect hundreds of millions of dollars from these countries along with 1000 jobs, and all the concerns, the moral questions, the ethics, the impact on wildlife, will not make the slightest dent in a government obsessed with the bottom line and its own set of priorities. Natives, and people like Chief Rich know this only too well. Their legitimate concerns take a dim second place to a Liberal government that seems to have borrowed a cloak or two from the previous federal regime and if anything have added a few touches of their own in blind arrogance and cold avarice.

The suffering of the Innu goes on, and one is left to wonder — exactly whose actions are contemptible?



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The latest and greatest exotic pet today is the hedgehog. More and more people are looking into supplying the overpowering demand for this exciting new pet.

Hedgehogs are the #1 exotic pet in the United States today, and the demand has brought prices up at a tremendous rate. Prices have doubled and tripled in the past few weeks, and they are still rising. The hedgehog in Canada is very new and in high demand. Rumour is that the California market is about to open up. The hedgehog is about to become unrestricted as a pet. They are now under strict regulation as they were six months ago in Alberta. This is about to change and with California having more pets per capita than any other state, the market will be endless. Especially since California has six times the population of Canada!

The investment involved here is very minimal and the returns far greater and much faster than any other investment today! They can breed at 3-1/2 to 4 months, the gestation is 35 days and it takes only 35 days to get the "hoglets" ready for market. The average litter is four, although they can have as many as 11! Pricing depends on age, colour and breeding capabilities.

In the wild, the hedgehog is a burrowing animal and insects are their main diet. In captivity, they thrive on high protein kitten food.

They require no expensive equipment and very little time and labour. The ease of caring for them is much less than that of a cat or a dog. Hedgehogs require only a small space in which to live. An aquarium, hamster or guinea pig cage or, for commercial raising, a medium sized pet carrier provide ideal housing for these unique animals. They are very clean and will even use cat litter if provided.

They are very cute little creatures—resembling a racoon in the face. On average, they weigh about a pound—though some may get to two pounds. In size they are half the size of a guinea pig, about six to eight inches long. They have quills, but do not throw them like a porcupine. If



alarmed, they will roll up in a ball, hiding their face, feet and underside. It is their only form of protection in the wild.

As a pet, they are very social animals. When raised with human contact they become very tame and actually enjoy petting and handling.

Hedgehogs are the ideal hypo-allergic pet. They have no dander so people who are allergic to dogs and cats will have no reaction to hedgehogs.

For ideal breeding conditions, they require 75 to 80 degrees Fahrenheit, although a pet is very happy at room temperature. The hedgehog will go into hibernation if the temperature drops below 60 degrees for any long period of time. They will sleep until they are warmed up.

Children, parents and grandparents will be delighted and amused by these wonderful little pets. With the ease of caring and raising them, anyone can be involved in this exciting new venture—a sound investment with many rewards—making hedgehogs the phenomenal investment in the nineties.

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# Pimee's safety is tops

by John Copley

Pimee Well Servicing is a Long Lake-based venture owned and operated by six First Nations groups who reside in the region. The oil well service rig company, formed in 1984, has recently been awarded with a variety of safety awards from the Canadian Association of Oilwell Drilling Contractors (CAODC).

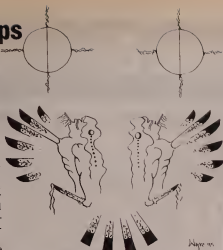
"The crews were heaming like kids at a Christmas party," said general manager Tim Schultz, explaining the significance of winning the prized annual awards.

He says "the minus 30 weather in winter and the plus 30 weather in summer" often take their toll on the workers who toil in the oil patch, and that his crews "deserve all the credit they get—it was an exciting moment for everyone concerned."

Eleven of the twelve workers on the two service rigs operated by Pimee are Natives—and come from the various First Nations who jointly run the company. Bands with an investment in Pimee include those at Heart Lake, Frog Lake, Goodfish Lake, Saddle Lake, Beaver Lake and Long Lake.

Pimee, like all of the companies vying for the safety awards, is considered and classed on the basis of company size. The class breakdown runs from Class A through to Class D—the former being a company that operates more than 20 service rigs; the latter being one that has less than three.

"The evaluation that determines the eventual winners of the safety awards presented," explained Schultz, "is calculated by determining several factors. We are happy and very proud of our record—no lost time accidents of any kind during the entire year. Once again, the crews



have to be applauded—it's their work ethic and compliance with safety standards that have made these awards possible."

Kevin Bacon, a 36-year-old toolpush with considerable experience in the industry, was awarded a 1500 day rig manager award—that's 1500 days of work that saw his crew go without a single day of lost time due to an injury. His counterpart, 33-year-old Eugene Badger, received a similar 750 day rig manager award—also for supervising a crew that has gone accident free for 750 days.

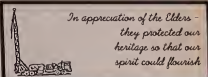
Drillers Jerry Dion and Joey Quinney were the other two recipients of safety awards for categories of 750 and 500 accident free days.

"It's quite a remarkable feat," said Schultz, adding that the awards have "instilled a new pride in our operation—there's nothing more rewarding than seeing these guys recognized for

their diligence and their dedication to safety." The final of the five awards won by Pimee is the Alberta Occupational Health and Safety Award of the Year—which was given "in recognition of having achieved the best overall safety performance for 1994"—an award that saw 29 companies competing for the first place plaque.

In 1994, Pimee crews worked 4500 rig hours—the equivalency of working five days a week, 10 hours per day.

Schultz, who explained that most of the work done by Pimee is for Imperial Oil, also credits that company for "its innovative and up-to-date attitudes and responsibilities" that have "helped to enable our crews" to work and prosper in an environment that puts "safety first and foremost."



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development activity pushes its way northward into northeastern British Columbia, the Northwest Territories, the Yukon and other frontier areas.

"This will undoubtedly affect Aboriginal groups that are more numerous, or at least have more land ownership in the northern regions of Canada," he told the conference.

He said creating certainty of access will require a three-way flow of communication and co-operation between First Nations, industry and government.

However, Chief Roy Whitney of the Tsuu T'ina Nation west of Calgary suggested that early

## Continued from page 17

relationships between industry and First Nations were guided by regulatory requirements rather than "positive business strategies."

He told delegates a good business strategy is generally preferable than simply following regulatory requirements in the development of environmental impact and socio-economic studies as well as studying the archeological effects of exploration.

"Time and experience have demanded an improved relationship," he said. "The new environment for doing business must reflect the uniqueness and the reality of both First Nations and the resources industry."

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# Native Education

## St. Albert student wins 1995 Royal Bank Native Student Award

Travis Cunningham of St. Albert, Alberta, is one of five recipients of the 1995 Royal Bank Native Student Awards. His fellow recipients are Dean Lucier of Leask, Saskatoon, Christopher Berthelette of Grand Rapids, Manitoba, Kimberly Smith of Port Elgin, Ontario and Bev Johnson of Kamloops, British Columbia.

The Royal Bank Native Student Awards, established in 1992, is an educational awards program for First Nations students attending university or college in Canada.

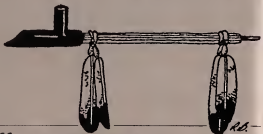
The award recipients will each be supported with \$4,000 per year for their educational expenses in disciplines relevant to the banking industry for up to four years at university and two years at college.

"We were impressed with the excellent academic achievements of the applicants and of the winners," said Professor David Newhouse, Chair of the Department of Native Studies at Trent University. "It made the selection process both very difficult and a joy. I am heartened to see Aboriginal students with outstanding academic achievements moving into the science and the business areas. Royal Bank, through its Native Students Awards program, is helping to lay a solid foundation for the development of economically self-sustaining Aboriginal communities."

All Status Indian, Non-Status Indian, Inuit or Metis who are permanent residents or citizens of Canada are eligible to apply. An independent committee of Native academics reviews applications and makes its final selections based on each student's personal and academic achievement, as well as individual financial need.

In addition, recipients who are interested in pursuing a banking career will also be considered for summer and postgraduate employment at Royal Bank.

Interested candidates may obtain information brochures about the Native Student Awards Program by writing to: Royal Bank Native Student Awards, Human Resources, P. O. Box 6001, Montreal, Quebec H3C 3A9.



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## Langstaff, Continued from Page 15

need to pursue my singing career. And I hope to be doing it soon."

Langstaff does have a busy calendar. Her job as the co-ordinator of the Native Services division of the Canadian Paraplegic Association (CPA) takes up a large portion of her time but so do the many other ventures she's involved with.

As the current vice-president of the society of the Women of the Metis Nation (WMN), Langstaff's hands are almost always full. Yet she still finds the time to sit on panels, participate in discussions with various self-help groups, organize programs for the disabled and belt out the odd tune at a variety of local functions.

Many of her recent learnings came at the hands of the Metis women she encountered when she joined the WMN.

"It didn't take them long to put me in my place," remembered Langstaff, adding that it was the "open and educating voices of my peers that really let me know what life is all about. I admit, at times it wasn't easy—but then anything worthwhile seldom is."

Charming, witty, outspoken, dedicated, talented and deserving. Perhaps if Webster had time he would add these synonyms to his dictionary as well.

Laura Langstaff: one who can; one who will.



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In Alberta this mission is accomplished through branch offices located in: Grande Prairie, Fort McMurray, Edmonton, Red Deer, Calgary, Lethbridge, and Medicine Hat. Almost 1000 volunteer instructors train over 50,000 people in First Aid each year in Alberta. The 1000 uniformed Brigade volunteers contribute hundreds of thousands of public duty hours providing First Aid services at major public events and at amateur sports activities.

St. John Ambulance Instructors are familiar faces in many Alberta Native communities. Outstanding instructors such as Rita Makkannaw in Westaskiwin and Dave Harder in Ponoka have delivered Emergency and Standard First Aid Courses to hundreds of people. Occasionally, as was the case with Betty Carew in Whitecourt, they even assist with emergencies like a childbirth while in the area.

The value of First Aid training has been long established and proven to dramatically reduce the frequency and effects of injury in the work place and in the home. St. John Ambulance likes to start training with children at the Grade 3 level with the "We Can Help" program, offered to the schools free of charge through the generous sponsorship of the Masons of Alberta.

In some areas, corporate sponsorship has made Emergency and Standard First Aid training available at the Junior and Senior High School levels. Pan Canadian Petroleum in the Wainwright



area is presently sponsoring Standard First Aid training for all Grade 12 students.

Native communities have a special need for First Aid training. Land related activities such as trapping and hunting, guiding, and geological exploration are often conducted by individuals or small groups without access to medical facilities or assistance. In situations like this it is vitally important to know what to do if an injury or medical emergency occurs.

Colin Reichle, Area Manager of Edmonton Branch notes that First Aid training is conducted on all reserves in the Edmonton region with the most common courses being Standard First Aid and First Aid in Child Care. To date there have been no Advanced First Aid or Instructor courses conducted on reserves.

Women make up the bulk of students on First Aid courses with men participating primarily as

part of work programs or for pre-employment training.

St. John Ambulance First Aid training helps to open many employment opportunities. Workplace Hazardous Materials Information System (WHMIS), Transportation of Dangerous Goods (TDG) and H2S Alive are examples of some of the safety courses offered by St. John Ambulance. The new "First Aid on the Farm" course sponsored by CASE and the "Wilderness First Aid" course that will be introduced this fall are very applicable to many Native communities.

At present there are few instructors who can teach in a Native language and there are tremendous opportunities for growth in this area. St. John Ambulance training and instructors could benefit any community but are especially valuable assets in remote locations.

For more information please contact St. John Ambulance at 1-800-665-7114 or the branch of fice nearest you.

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The sports school runs during the summer. They teach tennis, soccer, track and field, and basketball.

Over the years, they have had over 5,000 kids go through the program.

"We've never turned a dime of profit," Dr. Hall boasts. "Every cent of profit is turned back to the students. Our rates dropped from last year. Last year, a weekly tuition was \$120.00. This year, it is \$90.00."

Dr. Hall continued, "YAS Inc. was founded in 1975 as the Regina Summer Basketball School. In 1983, it became the ground-breaking school that it is today. YAS Inc. was formed that year as a non-profit organization with non-elitist aims."

The objective is to teach skills while emphasizing "winning" attitudes, and Christian principles, in sports.

"Every boy and girl is given an equal chance to succeed, at their own level, regardless of their inherent athletic abilities and their experience in sports."

The program has a unique character. It provides an athletic program for disadvantaged kids.

"Our enrolment has always been about 12 percent First Nations," said Dr. Hall. "We do not have elite athletes in mind. We want to teach the

kids who have nothing. We want to give them a complete learning experience. We are happy to start them at the beginning."

Dr. Hall has disdain for the government agencies related to sports and funding.

"We are so different from other sports schools, governments couldn't see a way to fund us. The lottery programs are a fraud against athletes. These funds serve 5 percent of athletes. The other 95 percent are ignored."

YAS Inc., therefore, operates independently. Its board of directors, 12 members, started the program with their volunteer time and their own money.

"We would do a great job for kids on the reserves. We know that cities are hardly accessible to some, or most, of these youngsters. But we will work with any tribal council anywhere in Saskatchewan, Alberta, or British Columbia. We will deliver the school to the reserves for a week. We have purposefully left August open for band administrations.

"All they need to supply is the gym and the kids. We will bring the instructors, the equipment, the prizes and awards."

YAS Inc. does get rave reviews. The Canadian Intramural Recreation Association

rated YAS Inc. Canada's top sports school in 1988.

They have top instructors, some of them YAS Inc. graduates. They use fairness to evaluate and educate the players.

"Everybody who does their best in our program gets a gold medal. YAS Inc. makes winners out of all the players."

With the entire month of August set aside for First Nations, those administrators who are interested are encouraged to phone Dr. Dennis Hall or his associates at (306) 249-4747 in Saskatoon and (306) 585-2020 in Regina, or fax (306) 584-8746.

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# THIS PATH WE TRAVEL

Celebrations of Contemporary Native Creativity

National Museum of the American Indian  
Fulcrum Publishing  
126 p.  
Review by John Copley

In October of 1994, the National Museum of the American Indian held a premiere exhibition in New York that featured the collaborative efforts of 15 leading Native American artists. Meetings had previously been held in locations representative of the four fundamental directions—New York in the east, Alberta in the north, Hawaii in the west and Arizona in the south—where the artists took part in a variety of ceremonies and created artwork on site. This artwork, designed to express the traditional as well as the modern sensibilities of indigenous peoples, was later reproduced and subsequently introduced at the New York exhibition.

*This Path We Travel* provides the reader with a rare and unique opportunity—to share in what is a remarkable creative process.

The text, written entirely by Native Americans, and made complete with outstanding essays by Lance Banger (Maliseet) and Frank LaPena (Wintu-Nomtipom), is complemented by a variety of stunning pictures of the artists at work. The photos, taken by Walter Bigbee (Comanche), are indicative of his excellent photographic abilities and are guaranteed to please even the most discerning eye.

The 126 pages reflect the strong thread of cultural and artistic continuity that binds contemporary Native American artists to their artistic forefathers. It gives testament to the survival of Aboriginal innovation and tradition, despite overwhelming historical obstacles.

The artists in the book come from varied backgrounds where they have shared a multitude of different experiences, but have come together to create a unique and unified expression of Native thought, belief and expression.

*This Path We Travel* includes the biographies and comments of 15 Native Americans. Beginning with Arthur Amiotte, an Ojibwa Sioux from South Dakota, who has a long list of publications and exhibitions on his list of credits, and concluding with Josephine Wapp, a Comanche Indian



who was born in Apache, Oklahoma in 1912, this book is filled with ideas, thoughts, and realities of traditional and modern Indian life in America. The 13 other biographies include that of Detroit resident Allen DeLeary, an Ojibwa Indian who credits his southwestern Ontario born parents for taking their culture seriously. He says that he and his siblings "were taught an appreciation of their Native heritage" at an early age. DeLeary is a musician, poet and performing artist with several recordings, including *The Cheque is in the Mail* (1993 music video) and *The Death of John Wayne* (1993 video), among his credits. He's also performed at venues that include the Canadian Museum of Civilization in Ottawa; Massey Hall in Toronto and the National Museum of American History in Washington, D.C.

Pualani Kanaka'ole Kanahale is a Native Hawaiian lecturer, linguist and author whose publications include *Pele, The Fire Goddess* (1991) and *Maui Chants* (1988). She says she hopes that "This Path We Travel will reawaken the memories that we have experienced in our visits

Continued on Page 30



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- every player will get a souvenir YAS '95 Shirt (value \$24.95), a YAS Penant (value \$7.95), plus 25 hours of instruction, organized games, and supervised recreation
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- every player will get an equal chance to win a YAS Gold Medalion to be decided on the basis of their own personal improvement in relation to their ability. The names and home reserves or townships of YAS Gold Medalion Winners will be published across Western Canada
- easy registration procedure
- fees start as low as \$90.00 per weekly session, payable in instalments
- This is a special invitation to First Nations and Aboriginal Youth to join YAS '95, and to Chiefs, Councilors and Elders to attend YAS '95 any time to observe their youth in action

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# Land Claims

## Lubicons oppose sour gas plant

by Dale Stelter

A sour gas processing plant, located less than three kilometres from the proposed reserve for the Lubicon Cree of northern Alberta, began operation in mid-April. The plant is operated by Unocal Canada Management Ltd., the Canadian affiliate of Union Oil of California.

The Lubicons have been attempting to get a settlement of their land rights for over 55 years, and their struggle has received widespread international attention and support.

The Energy Resources Conservation Board (ERCB), the former provincial agency regulating the energy industry in Alberta, had originally approved Unocal's sour gas plant without public hearings.

Although the Lubicon informed the ERCB of their opposition to the plant before construction began, it was only after the plant was built that public hearings took place. There were ten days of hearings, held during a three-week period in November and December of last year, and then in late February the newly-formed Alberta Energy and Utilities Board released a report reaffirming approval of the plant.

The Lubicons had opposed the plant due to significant health and environmental concerns, and stated that Unocal initially did not inform them about the sour gas nature of the plant.

At the hearings, the Lubicons were supported by other First Nations, environmental groups, human rights and civil rights organizations, organized labour, church representatives, and both provincial opposition political parties. In addition to the plant being approved, a "notification agreement", negotiated between the Lubicons and the ERCB in 1986, was cancelled. The primary purpose of that agreement was to protect particularly sensitive sites on the Lubicons' unceded traditional lands, such as burial grounds, from resource exploitation activity.

Under the agreement, as long as a proposed project didn't threaten such a sensitive site, and the company proposing the project agreed to respect



Lubicon wildlife and environmental concerns, the Lubicons typically agreed not to oppose an application by the company to the ERCB for approval of the project. It was in the context of this notification agreement that Unocal first contacted the Lubicons about what was to become the sour gas processing plant, but, the Lubicons state, Unocal officials initially misrepresented their plans.

In related news, a Unocal shareholder will be asking other shareholders to support a resolution asking the company to prepare a report that would include, among other things, information about "Lubicon charges that Unocal

Canada fraudulently misrepresented the Lubicon position on construction of the plant in order to obtain regulatory approval of its construction, alternatives to putting this sour gas processing plant into operation ... and the impact and implications of Unocal activities upon Indigenous societies worldwide."

The resolution will be put forth at an annual shareholders' meeting by the School Sisters of St. Francis, a Catholic religious order based in Milwaukee, Wisconsin. The meeting will be held on May 22 in Houston, and the results will be reported on in the next issue.

Unocal had challenged the resolution with the Securities and Exchange Commission. However, the School Sisters of St. Francis argued the resolution with the Commission, and won the right to have the resolution introduced on the proxy statement provided to all Unocal shareholders.

If Unocal shareholders don't decide to shut down the sour gas processing plant at Lubicon Lake, it's unclear at this time what action the Lubicons will take. Unocal could face a boycott of its products.

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# Alexis Settlement reached

After 115 years the outstanding Treaty 6 land entitlement for the Alexis First Nation has finally been settled.

Under the terms of the settlement the Alexis First Nation will receive 8,427 hectares. (20,824

acres) of additional reserve land and \$12 million. The government of Canada is contributing \$10 million toward the settlement and the province has agreed to provide the land and \$2 million. In the event that the First Nation acquires ownership of an additional 890 hectares (2,200 acres) of land bordering the Alexis Reserve, the governments of Canada and Alberta have agreed to confer reserve status on this land, subject to meeting the acquired criteria.

Although Indian reserves were set aside for the Alexis First Nation in 1880, the First Nation did not receive the full amount of land to which it was entitled under Treaty No. 6. Under the Alberta Natural Resources Transfer Agreement (the Constitution Act, 1930) the province of Alberta has an obligation to transfer back to the federal government Crown lands required to fulfil outstanding Treaty entitlements.

"We are happy that the long struggle to obtain our Treaty right to land has been successful,"

said Chief Howard Mustus. "This settlement will provide our members with economic opportunity they have not had in the past."

The Alexis Reserve is located at Lac Ste. Anne, approximately 60 kilometres northwest of Edmonton. A formal signing ceremony is being planned for July 8, 1995 at the Alexis Reserve.



Cartier Brown (13)

## Conference, Continued from Page 16

reporters from Canadian and American news services.

"Topics were looked at in a serious light," says Oliverio, who observed one concern expressed by the *Calgary Herald* over the lack of participation by environmental groups.

"The *Herald* noted my comment that with all the First Nations there and the elders, we felt we had the original environmentalists there."

The issue of environmental groups and First Nation concerns is a point of concern for Oliverio, who says that if environmentalist groups had wished to present a paper they would have been "more than welcome, but most of them have never done any work with First Nations. Most of the chiefs said 'we've never talked to an environmentalist in our life.' What was coming out from the First Nations area was that a lot of these self-interest groups have little credibility."

According to Oliverio, Tsuu T'ina Chief Roy Whitney described a map drawn up by a large environmentalist group of western Canada which marked areas needing conservation. Most of those areas were under First Nation land claim or were traditional land.

"He said he gets angry picking up the paper

and people are talking about his land and we've never been involved in any dialogue with these people, no one's phoned him.

"The elders made strong cases for Mother Earth, for traditional values, medicines and herbs, and foods. That message came through very strong."

Another point made by First Nations was the need for more Native involvement in training programs, "that the day of tokenism was through," and Native students had to be encouraged in such topics as the sciences and engineering.

Oliverio is letting no time slide by contemplating the success of this past conference. His immediate future means planning a similar gathering in November with a focus on tourism, an idea sparked by the number of papers which touched on the subject while talking about traditional land use.

"There's a big segment for Aboriginal tourism by those who want to explore Aboriginal medicines, healing, sweat lodges," says Oliverio, who says this will be the first major gathering for the Canadian National Aboriginal Tourism Association which will focus on partnerships with the private sector and will involve national tour operators, hotel chains and airlines as well as VIA Rail and Greyhound.

"Tourism is going to open up and be a huge area," predicts Oliverio.

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Director: Christine Welsh  
Omni Film Productions with others  
Review by John Copley

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myself wondering—what kind of warriors are  
we?

These are the thoughts and words of Native  
women as they take us through a journey called  
*Keepers of the Fire*—a 1994 video production put  
together by Omni Films in co-production with  
Studio D and Prairie Centre of the National Film  
Board of Canada.

The 54 minute documentary, written and di-  
rected by Christine Welsh, with original music  
by Martin Gotfrit, is highlighted by a series of  
stories that allows the viewer to hear Native  
women speak out as they tell their story of a  
passionate struggle for culture and dignity.

Author of the vivid film, *Women in the Shad-  
ows*, Welsh has once again captured the essence  
of reality as she takes us on a personal voyage  
through time. She tells the story of one woman's  
process of coming to terms with the past—a past  
that depicts a legacy of cultural assimilation.

From the 1990 Oka Crisis, where three differ-  
ent types of tear gas were used against a stand of  
women and children while soldiers "shot to hurt  
us—and hit several of us with their tear gas  
cartridges", to the shores of British Columbia's  
Queen Charlotte Islands, *Keepers of the Fire* is  
intended to inform, to educate and to tell Cana-  
da's people about the harsh realities faced by our  
nation's Aboriginal people.

Included in the film are clips from New Brun-  
swick—where the Maliseet women fight not only  
for land, but for dignity. Poor living conditions,  
domestic abuse, insufficient educational insti-  
tutes and unjust laws are highlighted as the tale  
of their eight year struggle to gain rights unfolds.  
In the end—victory. They won new rights under  
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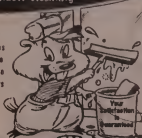
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# The Healing Journey

## MCFS marks 10th anniversary

The Metis Child and Family Services (MCFS) Society is celebrating its 10th Anniversary in the delivery of Child and Family Services to the Aboriginal members in Edmonton.

Ralph Bouvette, president of the Metis Child and Family Services (MCFS) Society, has announced that "...10 years in the field of delivering child and family services to the Aboriginal community has demonstrated that given the opportunity to design, develop and implement our social programs for Metis children and families, by an Aboriginal agency, can produce direct benefits for our children and families."

"On behalf of the directors, administrators and staff of Metis Child & Family Services (MCFS), we are extremely proud of our achievement in the development of social programs delivered by our agency. Our involvement in this field of providing child and family services and programs has not been without 'trial and tribulations' but due to the dedication, commitment and endurance from individuals involved and co-operation from the Department of Alberta Family & Social Services, we can be proud of our record of achievement. We are inviting members from the Department, Aboriginal agencies and representatives from the Aboriginal community to attend our open house," said Bouvette.

The executive director of MCFS, Connie Campbell, announced recently that the social agency has received an A-plus rating from Charles Conroy, Assistant Regional Director of Child Welfare for Edmonton, verifying that MCFS are delivering qualitative social services through its programs.

"We are proud of the realizations of our agency," states Campbell. "We can attribute the successes of the Metis agency to the dedication, family orientation, and positive aspirations and attitudes of our staff, directors and others who have contributed to the development of the agency."

President Lyle Donald, Metis Nation of Alberta (MNA), announced that "...MCFS in its tenth year of operation has made great strides in developing and implementing social programs designed to support and to strengthen the Metis children and the families. It is a privilege to acknowledge, on behalf of the MNA directors, the work accomplishments of MCFS and we will continue to support the future aspirations of the agency."

"With the new initiatives on community child welfare programs for children and families under the direction of the Commissioner of Services for Children, we will continue to work with MCFS and will support the agency to deliver the much needed social services for our Metis children and our families," said Donald.

The programs delivered by Metis Child and Family Services (MCFS) include, but are not limited to:



- Family Intervention Program
  - Youth Support Program
  - Community Support Home Program
  - Family Services Program
  - Services to Children Program (Zone 1 & Zone 2 of the Metis Nation of Alberta) and
  - Family Intervention/Youth Support Work Training Program
- For further information about MCFS contact Connie Campbell in Edmonton at 452-6100.

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## Abuse claims top \$1.5 million

by Art Babych

More than \$1.5 million dollars has been paid out so far to help the primary victims of sexual abuse by the late Father George Epoch, a Jesuit priest who worked on Indian reserves in Southern Ontario from 1971-1983.

The 13 claimants who received their \$25,000 compensation cheques on May 12, brought the total to date to 59. Others are still being processed.

When the May 1 deadline passed for entering the reconciliation agreement that was reached last October between the Jesuit Fathers of Upper Canada and the primary victims of Epoch's abuse, 97 claimants had signed the deal.

A personal, written apology was included with the financial compensation, said the Reconciliation Implementation Committee (RIC), which also met with each victim.

As well as the financial compensation, 25 of the victims will be able to take advantage of a \$4,000 Vocational Opportunity Fund for vocational/educational upgrading, or medical/dental benefits. The validated claimants have until July 15 to apply to the fund.

The RIC also said in a news release May 16 that a counselling and healing program for the victims is in the process of being established.

The program's acting co-ordinator, Jeff Franks is currently assessing the needs of victims and their families, and a "qualified, experienced First Nation person" will be named to direct the program over its three-year duration.

An account of the abuse by the priest and its impact is being written by a recorder, Marion Mussel, "so that victims and others affected may understand how such a tragedy occurred," the RIC said. Mussel may also include recommendations on how to prevent similar abuse.

The religious order could end up paying out close to \$4.5 million by the time the abuse cases have been settled. The order had already spent \$2 million informally before the agreement was reached last October 31.

Some Natives in the community said the settlement was insufficient and called for "ongoing financial support."



Epoch was the Jesuit priest who served parishes at Saugeen and Cape Croker First Nations, as well as at Wikwemikong Reserve.

## THIS PATH WE TRAVEL Continued from Page 26

to the different sites, regarding the sacredness of land, space, sky, and nature's course of action."

Bigbee's 80 photographs really do the job. They're realistic and capture the artistic expression—not only the varied and colourful craft-making shots, but the up close black and whites of the biographers—portraits that do their part to define the brightness, wisdom, experience and character of each author.

*This Path We Travel*, a product of the National Museum of the American Indian, was issued by Fulcrum Publishing of Golden, Colorado and is available in book stores for about \$30. It's another worthwhile investment and an above average read.

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# Samson Cree Nation to be site for federal prison

by Brian Savage

The Samson Cree Nation has apparently done a complete turn about with the recent announcement that they will be partners with the federal government in the construction of a minimum security facility.

"They have been negotiating with us," declared Chief Terry Buffalo who had once been quoted as saying the project would not be going ahead.

"The land is going to be leased for 25 years and involves 80 acres," said the chief, who adds that initially 35 jobs will be created for band members with more coming "in stages."

"(The government) is going to start construction this year and hopefully have it completed next year," says the chief.

The federal prison will cost almost \$9 million and will house 60 inmates, 40 in minimum security and 20 in a community correctional centre.

According to a Corrections Canada statement the prison "will be dramatically different in appearance, with an innovative design that reflects Plains Cree culture in the use of colour and its orientation to the cardinal points of the compass."

The statement also describes the healing lodge which "will support a daily living routine that encourages personal growth and development within an environment that promotes cultural

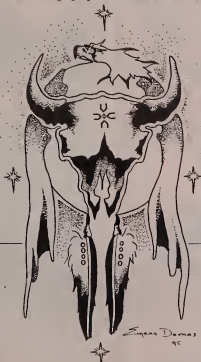
and spiritual awareness."

The location of the prison has not been without controversy. Opposition to the prison from some groups led to the election of a new chief who says coming to a decision about the prison was not easy.

"We'd already put it to a vote twice and there weren't enough people who attended the meet-

ings to make a decision, so we (the band council) went ahead and made the decision for them."

The chief admits "there's probably some still opposed to (the prison)," but adds that those still against the facility "have been fed wrong information, that there would be hardened criminals in the prison. We have a committee working with Corrections Canada to make sure that doesn't happen."



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## Lightningbolt

Continued from Page 11

information and wisdom put forth in *Lightningbolt*, dealing with a wide range of issues pertaining to spirituality, human existence, and the human condition—as just a few examples, the book deals with the information imparted by the Medicine Wheels, with the honouring of the Earth and of Creation, and the need to overcome the great imbalance in the world between males and females. Some of this information is contained in four sections dealing with teachings of the Zero Chiefs, and with the history of the Flower Soldiers and Zero Chiefs.

While it is obvious that not all readers will agree with everything in the book, there is a tremendous amount of food for thought in it. The material in the book is supplemented by a large

number of photographs and illustrations, including nature scenes, portraits of Native people, and re-creations of Mayan art and artifacts.

The book ends shortly after Estcheemah's death, with *Lightningbolt* and *Liberty* now facing having to continue their spiritual journeys without her. Undoubtedly, many readers will want to know, without prying, what happens next in the remarkable life chronicled so far.

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